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غَرَسْتُ لَكَ بِيَدِیْ رَحْمَتِیْ وَقُدْرَتِیْ

I have planted for you My Mercy and My Power with My own hand

[Revelation vouchsafed to Hazrat Mirza Ghulam Ahmad عليه السلام, Tadhkira, p.696, 4th edition]

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

ANSARUDDIN

Majlis Ansarullah UK

PLEDGE

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

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Holy Quran

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ۝

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اللّٰہُ عَلَیۡہِمۡ مِّنَ النَّبِیّٖنَ وَالصِّدِّیۡقِیۡنَ وَالشُّہَدَآءِ

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In the name of Allah, the Gracious, the Merciful.

Whoso obeys Allah and the Messenger shall be among those upon whom Allah has bestowed His favours — the Prophets, the Faithful ones, the Martyrs and the Righteous; and excellent companions these are.

This is Allah's grace and Allah is All-Comprehending.

[An-Nisa', 4: 70-71]

Split word translation of the selected verses

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the name of Allah, the Gracious, te Merciful.

مَعَ	اُولٰٓئِكَ	فَ	الرَّسُوۡلَ	وَ	اللّٰهَ	یُّطِعِ	مَنۡ	وَ
with / among	these	then	Messenger	and	Allah	he obeys	whoso	and
وَمَنۡ یُّطِعِ اللّٰهَ وَالرَّسُوۡلَ فَاُولٰٓئِكَ مَعَ								
And whoso obeys Allah and this Messenger *(of His)* shall be among								

النَّبِیّٖنَ	مِّنَ	عَلَیۡهِمۡ	اللّٰهُ	اَنۡعَمَ	الَّذِیۡنَ
the Prophets	among	on whom	Allah	He bestowed	those
الَّذِیۡنَ اَنۡعَمَ اللّٰهُ عَلَیۡهِمۡ مِّنَ النَّبِیّٖنَ					
those on whom Allah has bestowed His blessings, namely, the Prophets,					

وَ	الصّٰلِحِیۡنَ	وَ	الشُّهَدَآءِ	وَ	الصِّدِّیۡقِیۡنَ	وَ
and	the Righteous	and	the Martyrs	and	the Truthful	and
وَالصِّدِّیۡقِیۡنَ وَالشُّهَدَآءِ وَالصّٰلِحِیۡنَ ۚ وَ						
the Truthful, the Martyrs, and the Righteous. And						

اللّٰهِ	مِنَ	الۡفَضۡلُ	ذٰلِكَ	رَفِیۡقًا	اُولٰٓئِكَ	حَسُنَ
Allah	from	the grace	this is	companion	these are	it was execellent
حَسُنَ اُولٰٓئِكَ رَفِیۡقًا ﴿۷۰﴾ ذٰلِكَ الۡفَضۡلُ مِنَ اللّٰهِ ؕ						
excellent companions are these. This grace is from Allah,						

عَلِیۡمًا	اللّٰهِ	بِ	كَفٰی	وَ
All-Knowing	Allah	with	it was sufficient	and
وَكَفٰی بِاللّٰهِ عَلِیۡمًا ﴿۷۱﴾ ع				
and sufficient is Allah, the All-Knowing. .				

Complete split word translation is available at : www.ansar.org.uk/holy-quran



Hadith

اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد

اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد

عَنْ عَبْدِ اللَّهِ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ

"السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ، فِيمَا أَحَبَّ وَكَرِهَ، مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلاَ سَمْعَ وَلاَ طَاعَةَ"

Narrated by Abdullah [Ibn Umar] رضي الله عنه:
The Prophet of Allah ﷺ said:

It is binding on a Muslim to listen to and to carry out an order issued by his officers whether he likes it or not, except when it involves the violation of a commandment [of God or His Prophet or of a superior officer]. But when it involves the violation of a commandment [of God or His Prophet or of a superior officer], then one should not listen to it or carry it out.

[Sahih al-Bukhari, 7144]

Explanatory Notes

This Hadith lays down the fundamental principle and Islamic criterion of obedience. Islam is a religion of great discipline and orderliness. It does not believe in forcing anybody against his will into its circle and says openly:

"There is no compulsion in the matter of faith."
(The Holy Quran, 2:257)

But when an individual has, by their free will and open heart, accepted Islam, it expects of them strict observance of its discipline and orderliness, as becomes an organised people. It wants every member of the faith to be an exemplar in obedience. It does not permit criticism of the order of the superiors, nor does it allow selective obedience to such orders, that is, to obey them if one likes them and to disregard them if one does not like them. "Hear and obey" is the eternal command of Islam. There is only one exception permitted in this code of obedience for the Muslims: that when one is commanded to do what is manifestly in contravention of the commandment of God and His Prophet or of superior authority, it should not be obeyed; every other order of whatever nature it is and under whatever circumstances it is given, must be obeyed. The addition of the word "hear," with the word "obey," points to the finer meaning that a negative type of obedience is no part of a Muslim's obligation and that he is not enjoined to content himself with barren obedience to an order. In fact, he is required to be an exemplar in according to a lively and positive type of obedience. In other words, he should be all ears to the commands of his officer, so that, as soon as he hears a command, he should implement it forthwith. If simple obedience were the object, the word "obey" would have been enough and served the purpose without the addition of the word "hear." The addition of this word is definitively for the purpose of replacing barren and formal obedience with enthusiastic and positive compliance. The gist of the Islamic code of obedience therefore is:

1. Obedience of every command of one's officer whether one likes it or not.
2. To hear the officer with a devoted attentiveness, lest one should miss some of his instructions.
3. Should however, the officer command one to do something contrary to the commandment of God and His Prophet or a superior officer, then one should not obey him within the meaning of this excepting clause.

[Forty Gems of Beauty, Hadrat Mirza Bashir Ahmad رضی اللہ عنہ, pp 59-60]



Writings of the Promised Messiah & Mahdi عليه‌السلام

THE OBJECTIVES OF FOUNDING THE COMMUNITY

O my friends, who have entered into a covenant with me, may God enable me and enable you to do such things as would please Him. Today, you are small in number and are being treated with contempt. You are passing through a great period of trial. According to His established scheme of things, it was decreed by God since time immemorial that efforts would be made from all directions that you should falter. You will be harassed in every way and you will have to bear with all manners of talk. Each one of those who will inflict misery upon you with his tongue or with his hand will do it in the belief that he is doing it in the service of Islam. So also will you be tried from Heaven so that you are tried in every possible way. Hearken ye, therefore, that for you the road to victory does not lie in the direction of dry logic which you may employ or that you should return mockery for mockery or that you should return abuse for abuse. If you adopt such a course your hearts will become hardened and you will be left with nothing but mere words which God Almighty loathes and looks down upon with aversion. So do not behave in a manner whereby you should become subject to two curses, the curse of men and the curse of God.

[The Promised Messiah, Izala-e-Auham, Roohani Khaza'in, Vol. 3, pp. 546-547]

Khilafat: A Divine Promise

Friday Sermon by Hazrat Mirza Masroor Ahmad
Khalifatul-Masih V, Delivered on 27th May 2022 at the Masjid Mubarak, Islamabad, Tilford, UK



After reciting the tashahud, ta'awwuz and Surah al-Fatihah, Hazrat Khalifatul Masih V stated:

Today is 27th May. For the Ahmadiyya Community this day is known as Khilafat Day. Every year, we commemorate Khilafat Day by holding gatherings on or around this day. However, why do we do this? We ought to remain mindful of the answer to this question at all times and we should also inform our children and future generations to reflect upon the reason behind doing this.

This day [Khilafat Day] began on 27th May 1908, when Allah the Almighty – in accordance with His promises – blessed us by establishing the institution of Khilafat within the Ahmadiyya Muslim Community. The Promised Messiah عليه السلام was vouchsafed a promise by Allah the Almighty in relation to the progress of the Jamaat was fulfilled on this day. The Promised Messiah عليه السلام had been preparing his Jamaat for some time that no one could escape death. Even prophets, once they had completed their mission, returned to Allah the Almighty. The Promised Messiah عليه السلام repeatedly reminded his Jamaat that the time of his return to his Creator was nigh. However, along with this, he would also give the glad tidings that the Community established by the Promised Messiah عليه السلام would flourish and spread and that the promises made by Allah the Almighty to him would certainly be fulfilled; and that the Jamaat would progress by the grace of Allah, and no one could hinder it. In one narration, the Holy Prophet ﷺ has made reference to his own era and also the era of the latter days, i.e. referring to the time of the Promised Messiah عليه السلام and also mentioned the establishment of the institution of Khilafat after him. In a gathering with his companions, the Holy Prophet ﷺ stated:

"Prophethood shall remain among you as long as Allah shall will", i.e. the Holy Prophet ﷺ would remain among the companions. "Then, He will bring about its end and follow it with Khilafat on the precepts of prophethood", i.e. a rightly guided Khilafat will be established, which will precisely follow in the footsteps of prophethood, "and it will remain as long as Allah shall will and then bring about its end."

For some time now, I have been mentioning accounts of the Companions رضي الله عنهم that participated in the Battle of Badr, which also included the Rightly Guided Caliphs. These days, accounts in the life of Hazrat Abu Bakr Siddiq رضي الله عنه are being narrated.

Throughout the accounts relating to the Khulafa, it is clear as daylight that in their role as the Khalifa, all of them worked selflessly, followed the traditions of the Holy Prophet ﷺ and made the Holy Quran their guiding principle. In other words, they tried to remain firmly established on the precepts of prophethood throughout.

Nevertheless, continuing with the words of the Holy Prophet ﷺ, he stated that a tyrannical monarchy would then follow according to Allah's decree and that people would be dejected and perturbed. When this came to an end, something even worse in the form of monarchical despotism would follow it according to Allah's decree.

And history bears testimony to this. As a matter of fact, even until today, the Muslim rulers, who have become distant from faith, are treating their citizens in the same way, be they political rulers or kings. Regardless of whichever party they belong to, whoever takes the reins of the government, they become immersed in materialism. Nevertheless, the Holy Prophet ﷺ says that once all of this befell the ummah, the mercy of Allah the Almighty would be re-kindled and He would put an end to this era of tyranny and oppression. Following this, Khilafat on the precepts of prophethood would be established. After saying this, the Holy Prophet ﷺ remained silent. (Musnad Ahmad bin Hanbal, Vol. 6, p. 285, Hadith 18596, Alim-ul-Kutub, Beirut, 1998)

The prophecy made by the Holy Prophet ﷺ regarding a time when cruelty and oppression would end was relating to those people who would pledge allegiance to the "Khatam-ul-Khulafa" [Seal of the Caliphs], the Promised Messiah and Mahdi عليه السلام and would act in accordance with his teachings. Allah the Almighty has established this system [of Khilafat], but if the people do not come under its fold and persist in their stubbornness, then the only outcome is exactly what the Muslims are witnessing today.

May Allah the Almighty grant these people wisdom and foresight, and may they become those who recognise the true servant of the Holy Prophet ﷺ, as opposed to becoming those who, by rejecting him, increase in their cruelty towards the community of the Promised Messiah عليه السلام.

Nonetheless, it should be clearly understood that the Holy Prophet ﷺ remaining silent after stating that "in the Latter Days, there would be Khilafat established amongst you on the precepts of prophethood" denotes that this establishment would remain for a very long time.

Owing to not understanding certain aspects, some people allege that the silence denotes that this establishment – i.e. the Khilafat established after the demise of the Promised Messiah عليه السلام – would come to an end quickly. All such people are gravely mistaken. The Promised Messiah عليه السلام himself has clarified that this institution is one that would remain. The promises made to the Promised Messiah عليه السلام by Allah the Almighty will surely be fulfilled. Even if the heavens and the earth are rent asunder, there is nothing that can prevent divine promises from being fulfilled. Nevertheless, whilst clarifying that the institution of Khilafat is one that will remain established, the Promised Messiah عليه السلام says to members of the Jamaat:

"So dear friends! since it is the practice of Allah, from time immemorial, that God Almighty shows two Manifestations so that the two false joys of the opponents be put to an end, it is not possible now that God should relinquish His practice of old. So

do not grieve over what I have said to you", i.e. about news of his demise, "nor should your hearts be distressed. For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you just as promised by God in Barahin-e-Ahmadiyya." (*The Will* [English translation of *Al-Wasiyyat*], p. 7, 2005 Edition)

The words of the Promised Messiah عليه السلام wherein he says that this is a promise from God Almighty and that the second manifestation, or in other words, Khilafat, would remain until the last day means that such people will continue to be born who shall safeguard and protect Khilafat-e-Ahmadiyya. Thus, fortunate are those among us who remain attached to Khilafat-e-Ahmadiyya and teach their progenies to do the same, and unfortunate are those who desire to confine Khilafat-e-Ahmadiyya to a period of time or those who harbour such thoughts. Such people will, as always, face failure and be unsuccessful. This has been demonstrated through the history of the community, where the enemies met with failure at the time of the election of the first and second Khalifa. Nevertheless, whilst further elaborating on the fact that Khilafat will remain established, the Promised Messiah عليه السلام states:

"And this promise", i.e. the promise about the establishment of Khilafat, "is not regarding my person; rather, the promise is with reference to you, as God [addressing me] says, 'I shall make this Community who are your followers, prevail over others till the Day of Judgment.' Thus, it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of ever-lasting promise. Our God is He Who keeps His promise and is Faithful and is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass."

And there are still countless promises made by Allah to the Promised Messiah عليه السلام which are yet to be fulfilled. The Promised Messiah عليه السلام says:
"I came from God as a Manifestation of Divine Providence and I am a personification of His Power. And after I am gone, there will be some other persons who will be the manifestation of the second Power of God." (The Will [English translation of Al-Wasiyyat], p. 8, 2005 Edition)
Thus, the promises of Allah the Almighty to the Promised Messiah عليه السلام about the rejuvenation and progression of Islam – and all other promises which he was foretold will, *insha-Allah*, surely come to fruition; those promises will surely be fulfilled. The Community will see the day that Islam is victorious, *insha-Allah*. The Community will also witness its own progress, *insha-Allah*. Those who remain attached to Khilafat will become recipients of the favours and grace of Allah the Almighty. The Ahmadiyya Community will spread across the world, and this is precisely what the Promised Messiah عليه السلام has also said. Therefore, whilst expounding upon the victory of the Community, the Promised Messiah عليه السلام states:
"This is the way of God. And ever since He created man on Earth, He has always been demonstrating this divine practice. He helps His Prophets and Messengers عليهم السلام and grants them success and predominance, as He says:

كَتَبَ اللّٰهُ لَاَغۡلِبَنَّ اَنَا وَرُسُلِیۡ

[Allah has decreed: 'Most surely I will prevail, I and My Messengers (58:22)]

And the word 'predominance' is meant that as Messengers and Prophets desire that God's will is established in the world and no one is able to oppose it, so, in turn, does God demonstrate with powerful signs their truthfulness as well as the truth they wish to spread in the world. He lets them sow the seed of it [the truth], but He does not let it come to full fruition at their hands […] rather, He reveals yet another dimension of His Might and creates such means by which those objectives, which had to some extent remained incomplete, reach the stage of perfection." (The Will[English translation of Al-Wasiyyat], p. 6, 2005 Edition)

These prophecies and promises which Allah the Almighty has vouchsafed to the Promised Messiah (as) shall reach completion, and this will happen through the system of Khilafat which is continuing after his demise. Allah the Almighty will enable this Community to progress and indeed He is doing so. He Himself is guiding people. He establishes their bond with Khilafat, and is forming this association even today, otherwise it is beyond human capacity to do such a thing. It is beyond human capability to tie the members of the Community with the Khalifa of the time in such a strong bond the like of which is unparalleled. Allah the Almighty does not just connect the hearts of people with Khilafat of those who are Ahmadis from before; rather, He also connects to Khilafat the hearts of those who later join the fold, and those who newly convert and have not yet received full moral training. This is solely the work of God Almighty. After pledging allegiance, they demonstrate the same level of sincerity and devotion to the Promised Messiah (as). They show the same sincerity and devotion for the completion of the Promised Messiah's (as) mission. They demonstrate the same level of devotion to Khilafat-e-Ahmadiyya which was established after him, and they continue to demonstrate this.

If the manner in which people pledged their allegiance to Hazrat Khalifatul Masih I (ra) was not by the special help of Allah the Almighty, then what was it? Aside from a few hypocrites – who are to be found in every community – everyone continued to increase in their devotion and love for Khilafat. As for the hypocrites, he reprimanded them severely and put them in their place, whereby they no longer had the courage to even raise their heads.

Thereafter, during the election of Hazrat Khalifatul Masih II (ra) – in spite of the commotion caused by those same opponents who acted with hypocrisy during the era of Hazrat Khalifatul Masih I (ra) but remained within the Community – the members of the Community called out the name of Hazrat Mian Sahib, Hazrat Mirza Mahmud Ahmad Sahib (ra) and pledged their allegiance to him as the second Khalifa. This was despite the tumult, mischief and disturbance of these people. The world then witnessed just how quickly the Community continued to progress. Mission houses were opened around the world, mosques were constructed and literature was disseminated. The mission for which the Promised Messiah (as) came further flourished.

Then, in the time of Hazrat Khalifatul Masih III(rh), Allah the Almighty blessed the Community with further advancements despite the severe attack from the government of the time [i.e. the Pakistan Government]. Those who claimed that they would reduce every member of the Jamaat to carry a beggar's bowl, themselves departed this world in a pitiable state.

Later, new avenues of progress opened during the era of the Hazrat Khalifatul Masih IV(rh) and Allah the Almighty demonstrated new signs of His aid and support. New doors for spreading Islam were opened. Those who sought to cut the hands of the Khalifa of the time themselves had their hands cut and their bodies were pulverised into the air, but the Community never stopped making progress. The scope of outreach increased. MTA was launched, through which the message of the Community began to reach every home. This is the progress towards the fulfilment of the promises of Allah the Almighty vouchsafed to the Promised Messiah عليه السلام . If these are not the fulfilment of the promises made by Allah the Almighty, then what else can it be?

Allah the Almighty also manifested His aid and support during the era of the Fifth Khilafat. Within MTA, new avenues were opened for propagating the message of Islam and completing the mission of the Promised Messiah عليه السلام . Seven, eight new channels were launched in different languages, whereas before there was only one. Various programmes were then translated into different languages of the world. MTA reached all those corners of the earth where it previously had not reached, and the message of Ahmadiyyat and the true Islam began to reach people living in these countries and areas in their local language, and through this, hundreds of thousands of pious natured people were provided the opportunity to accept Ahmadiyyat. Furthermore, aside from MTA and radio programmes, Allah the Almighty has been guiding people Himself and enabled them to accept Ahmadiyyat through dreams and various literature etc.

If we study the history of Ahmadiyyat, we find many instances during the lifetime of the Promised Messiah عليه السلام of how Allah the Almighty Himself guided people to accept the Promised Messiah عليه السلام . The same was the case in the time of Hazrat Khalifatul Masih I رضي الله عنه and Allah the Almighty would guide people Himself. Many pious souls continued to join the fold of the Jamaat. Then during the time of Hazrat Khalifatul Masih II رضي الله عنه , similar incidents took place. In those families where Ahmadiyyat has been established for a long time, accounts continue to be narrated as to how Allah the Almighty bestowed the opportunity upon their elders to accept the truth. The same is witnessed during the era of Hazrat Khalifatul Masih III(rh). Even in the time of Hazrat Khalifatul Masih IV(rh), Allah the Almighty guided pious souls to accept Ahmadiyyat. All of this was as a result of the promises vouchsafed to the Promised Messiah عليه السلام by Allah the Almighty. During the era of every Khilafat, the Jamaat continued to expand. Even in the era of the Fifth Khilafat, Allah the Almighty has continued to bestow His blessings in the same manner. Allah the Almighty is opening ever new avenues for tabligh and is opening the hearts of more and more people to listen and accept the message of the Promised Messiah عليه السلام – which is the message of the true Islam. Such events transpire which show that the event could only have happened as a result of divine help. Otherwise, simply through human effort, people would never accept in this way.

I will mention a few incidents which will demonstrate how Allah the Almighty has inclined people's hearts towards accepting Islam Ahmadiyyat; and how He shows them the truthfulness of Khilafat-e-Ahmadiyya and fills their hearts with the love of Khilafat.

Guinea-Bissau is a distant country situated in Africa; a resident there, Abdullah Sahib, who was previously a Christian, says:

"Some time ago, I saw a dream in which I saw a

person with a white beard, who was wearing a turban and was addressing a congregation. People were listening to the address in complete silence."

He further says, "The person was delivering the sermon in a very simple manner, which was completely different to the way our people deliver sermons." When he woke up, he did not understand the dream and he forgot about it.

A few days later he saw a similar dream and owing to this, he was able to vividly recall the face of the person in the dream. He then saw a third dream. In the meantime, he tried to investigate who the person in the dream was, but he was unsuccessful. Coincidentally, one day, he went to one of our mosques in the nearby town of Farin. It was a Friday, and the members of the Jamaat were listening to the Friday Sermon on MTA. Upon seeing me [on MTA], he immediately asked the muallim, "Who is the person delivering the sermon?" The muallim replied, "He is our Caliph". Upon this, Abdullah sahib sat down and quietly listened to the sermon. After the Friday sermon, he offered the prayers with the rest of the congregation. When the prayers had finished, he stood up and said, "Today, I accept Islam," and then said, "God Almighty showed this man to me in three separate dreams and this left a deep imprint on my soul. I was in search of him for a long time, and so by chance, today, I came to your mosque, and saw your Caliph. I saw the same face in the dream and the same scene in which people were sat quietly listening to a sermon. And so I enter the fold of Islam Ahmadiyyat."

This is how a person living in a far-off place was guided [to the truth], in that he was first shown a dream and then Allah the Almighty created the means for him to witness the physical fulfilment of that dream.

Some people question as to why they do not experience such things. This is the grace of Allah the Almighty; He guides whomsoever He pleases. But in order to receive this [blessing], one has to have a virtuous nature and to bow down before God. Undoubtedly it must be due to one of his virtues that Allah the Almighty guided him in this manner.

Amir Sahib of the Gambia writes:

"There is a lady by the name of Sister Fatu Sahiba who is almost 60 years old. She says that a group belonging to an Islamic organisation visited her area and began speaking against the Jamaat, saying that Ahmadis were disbelievers and would never enter Paradise; [they advised that] there should be no dealings with them [i.e. Ahmadis] at all. Most of the people in the village accepted what they said, but this woman says that she became worried and began to pray for Allah the Almighty to guide her in this matter.

A few days later, she saw a dream in which she saw the members of the same Islamic organisation that visited her village; she saw that despite the fact that their eyes were shining bright like the stars and they were holding copies of the Quran in their hands, but they were complaining that they could not see the text of the Quran. Upon this they began making a commotion that Allah the Almighty had caused them to lose their sight, and owing to this they would not be able to earn a livelihood, and they have been humiliated and left in ruins. She says that she saw in the dream that the members of the same organisation desired to shake the hand of the Khalifa of the Ahmadiyya Community, but they were unsuccessful in this, and they admitted that undoubtedly Ahmadiyyat was true, but if they accepted Ahmadiyyat, they would lose all their

followers. Nonetheless, in the morning, this woman narrated this dream to her family. Some people allege that Africans have less understanding of matters – but nevertheless, her interpretation of this dream was that despite their eyes shining brightly, they were unable to see the writing in the Holy Quran, this meant that they had completely strayed off the right path."

Thus, some people who accept Ahmadiyyat experience such extraordinary incidents which clearly proves that it is the special support of Allah the Almighty which enables them to see such insights.

Guatemala is a country in South America; Veronica Sahiba – who lives in San Marcos, which is approximately 250 kilometres away from our mosque [in Guatemala], close to the Mexican border – says:

"10 years ago, I saw a person in a dream who told me that the path of truth is Islam. He said to me to read the Holy Quran, to which I said that I did not know how to read the Quran. However, that person said, 'You can read the Quran.'"

The next morning, when she woke up, she informed her husband and father about her dream, but they said, "Islam is not the path of truth, it is a religion that teaches terrorism." All of them were Christians.

Nonetheless, she says, "My heart was not content. I began researching about Islam on the internet and started learning about Islam myself." One day, she went to the market and saw a lady wearing the veil. Seeing the lady in a veil she became curious; she met the lady and enquired about her attire. That lady responded, "I am a Muslim, and that is why I am wearing the veil." Thus, this lady became an acquaintance and informed her about Islam in detail. The woman who she met [in the marketplace] was an Ahmadi.

Veronica Sahiba says, "After hearing about the teachings of Islam from her, I pledged allegiance [bai'at], but my family members were not pleased. They would constantly raise allegations. I was unable to respond to them, so I said to her [the Ahmadi lady] to come over to my house and that I would gather my relatives. Thus, we had countless sittings in which we propagated the message of Islam."

She not only pledged allegiance, but also began propagating the message. She gathered her friends and also gave them refreshments. One of her sons, who is becoming a lawyer and is in his final year of university, also pledged allegiance. She was so passionate and enthusiastic that she learnt how to read the Holy Quran on the internet. She even managed to memorise many chapters of the Holy Quran and using the audio – as she could not write Arabic – she wrote the entire Quran in Roman English.

Amir Sahib [Guatemala] says, "When I went on a visit, I saw her notebook. She wrote the entire Holy Quran by hand. And now she is learning the Arabic recitation and is writing it in Arabic." In this manner, Allah the Almighty is not only bringing pious souls into the fold of the Jamaat but is also fulfilling the promises He vouchsafed to the Promised Messiah عليه السلام that were to be fulfilled after his demise.

Indonesia is another distant country; a youth residing there was informed about [the teachings of] Islam Ahmadiyyat, as a result of which he immediately pledged allegiance. Noor Sahib, the Sadr of that Jamaat says:

"Before he left, I gave the youth some books as well as some brochures which had the picture of the Promised Messiah عليه السلام. When the youth returned home, his father saw one of the brochures and asked

him who was the man in the picture. He replied, 'It is the picture of the Imam Mahdi. Last night, I saw in a dream that the Imam Mahdi had arrived.'" The youth was previously acquainted with the Jamaat. "'For this reason I immediately pledged allegiance.' Upon this, his father said, 'I also would like to pledge allegiance.'" Allah the Almighty is enabling people to enter the Jamaat in this manner.

Zila Karim Sahib, who is a muallim in Burkina Faso, says:

"Hameed Sahib lives in our area and regularly listens to the radio and had close ties with the Jamaat. He would also give chanda [contribute to Jamaat funds], and in fact he became very regular in paying the chanda, yet when it was asked of him to perform bai'at, he would avoid it citing one excuse or another." Perhaps it was not the obligatory chanda, he would perhaps pay towards Tahrik-e-Jadid and Waqf-e-Jadid, or he would contribute to some other scheme or give as sadaqah. Nonetheless, he would give chanda and make financial sacrifices.

When I was in Ghana, I also saw that the landowners and farmers would come and give their Zakat amount to us saying that if they give the amount to their religious clerics, they would embezzle it, but they knew that the Jamaat would use it appropriately. In any case, this is also how people offer their financial contributions. One day, he saw in a dream that there was a gathering and some people were inside the four walls of the compound whereas some people were outside it.

He says, "I observed that the people inside the room were all Ahmadis. Upon this, I said to myself, 'I am also with them, therefore I should also be allowed to enter.' A sound then emanated, 'Only those shall enter this room who have done the bai'at. Since you have not performed the bai'at, you cannot enter.'"
And so, the very next day, after witnessing the dream, he came and took the bai'at. Despite the efforts of the people, they were previously unable to convince him to enter the Jamaat; however, since he possessed a pious nature, therefore Allah the Almighty did not allow him to be ruined, nor desired this for him. Thus, Allah the Almighty guided him in this way.

This is also an answer to those who raise the allegation that they do not experience any [true] dreams. One has to first purify themselves and remove all the [external] thoughts in one's mind and supplicate and then Allah the Almighty also grants guidance.

There is a member from Mali, Muhammad Kone Sahib. He heard the Jamaat's radio station and also those who speak against the Jamaat. Thereafter, he began to pray so that Allah the Almighty might guide him to the right path. He says, "After this, I saw an elderly person in my dream who was saying that whether one accepts now or later, every single person shall one day enter Ahmadiyyat."
Thus, this has been destined by Allah the Almighty. Allah the Almighty has vouchsafed His promise to the Promised Messiah عَلَيْهِ ٱلسَّلَامُ, and just as the Promised Messiah عَلَيْهِ ٱلسَّلَامُ has also mentioned, the mission of the Promised Messiah عَلَيْهِ ٱلسَّلَامُ shall be fulfilled through the establishment of the blessed institution of Khilafat. Subsequently, he took the bai'at.

A missionary in Guinea-Bissau writes that Usman Sahib is a member who recently accepted Ahmadiyyat. [Prior to his acceptance] he found out that many members of his family were accepting Ahmadiyyat. And so, he gathered some maulvis and went to their area so that they could oppose the Jamaat. Our muallim told them that they could

certainly oppose them and no one would stop them; however, they should at least listen once to what their message was and thereafter they could oppose them through argumentation. The maulvis refused to come and listen to their message; however, Usman Sahib accepted their invitation and came to listen to what their message was. He was informed about the advent of the Promised Messiah عليه السلام . It was a Friday when he arrived and at the time my sermon was being broadcast on MTA. They told him that if he had some time, he could listen to the Friday Sermon and he said that he would listen to some of the sermon as he had some time. When he began listening to the sermon, he completely forgot how much time had elapsed and ended up listening to the entire sermon.

After this, he stated, "The Ahmadiyya Jamaat cannot be disbelievers as is alleged by others. This is because your Khalifa is mentioning the life of a companion of the Holy Prophet صلى الله عليه وسلم and a Jamaat of disbelievers cannot do such a thing." Thereafter, he stopped opposing the Jamaat and after some time, he also joined the Jamaat along with his family. He has not only joined the Jamaat, but he is also engaged in tabligh[propagation] and regularly pays his chanda. This is the impact which Allah the Almighty grants to the sermons of the Khalifa of the time.

A local missionary in Congo Kinshasa says that he started a tablighcampaign in an area. The non-Ahmadis began to oppose the Jamaat through very careful planning. After three months, Usman Sahib, who was among those who were opposing, contacted the mission house and stated that he wanted to join the Jamaat along with his entire family. When he was asked the reason for this, he said, "One day, my wife was watching satellite TV and came across your MTA channel. Since she knew that I was at the forefront of opposing Ahmadiyyat, she called me over and when I was about to say something against the Jamaat, my wife told me that I should watch the programme first and then speak." At the time, my sermon was being played on MTA as well. "After listening to the sermon, I was convinced that what I had heard that day was indeed the true image of Islam and after listening to the Khalifa, I no longer had any doubts about the truthfulness of the Jamaat."

This is not owing to any excellence on my part; rather, it is the manifestation of Allah the Almighty's blessings of His divine promise vouchsafed to the Promised Messiah عليه السلام of fulfilling his mission through Khilafat.

The missionary in-charge of Guinea Bissau says that they preached in a village and many of its residents accepted Ahmadiyyat. However, four families refused to accept Ahmadiyyat. When our team went to the village to install MTA, the muallim also invited all those families who had refused to accept Ahmadiyyat and informed them that they had a Muslim channel and they should come and watch it as well whereby they will also be able to see the image of the Promised Messiah عليه السلام as well as the Khalifa of the time. He says that when the installation was complete and the TV was turned on once again after the prayers, my sermon was being played on MTA at the time. The non-Ahmadis present began to attentively listen to the sermon. Since it was being played in the English language, the muallim told them that he would translate for them. They replied that though they could not understand what was being said, by God whatever the person was saying could not be a lie. If this was the Khalifa of the Ahmadiyya Jamaat, then this Jamaat could not be false and they

announced to accept Ahmadiyyat right away.

A muallim from Mali writes that a person visited their mission house and told them that he regularly listened to their radio channel and he wanted to take the bai'at. The gentleman then filled out the bai'at form. Since he was quite well-educated, he asked if there was literature in the French language, so that he could benefit from it and also give it to his friends. The muallim gave him the French translation of the book, World Crisis and the Pathway to Peace which is a compilation of my various lectures relating to the establishment of peace. He opened the book immediately and when he saw the photo inside, he began to cry. He said that when he was in Gabon, he would often pray to God to be guided to the right path. At the time, he saw the Khalifatul Masih on countless occasions in his dream and he did not know at the time who that person was. He said that today he realised that his prayers had been answered and Allah the Almighty guided him.

Nasma Sahiba is an Arab lady; she says:
"Two years prior to my bai'at, I saw the image of the Promised Messiah عليه السلام for the first time, and whilst addressing it …". In fact, before narrating this, she had mentioned that "you spoke of a child who had scribbled some lines and had written, 'Huzoor, I love you!'" She states, "Children do not lie and this incident had a deep impact upon my heart." And so, she also took the bai'at. She further narrates, "After some time, I looked at the photo of the Promise Messiah عليه السلام and said, 'Your features indicate that you are a pious person and cannot be a liar, but despite this I cannot testify to the fact that you have been divinely commissioned.' Two years later, after doing further reading, I took the bai'at in early 2016. However, despite this I harboured some doubts with regard to Khilafat. The Satan within me would question how I could allow a person who claimed to be the Khalifa to take control of my life; why should I write to him and inform him of my matters; what was the benefit of Khilafat? However, all these doubts were removed after reading Khilafat-e-Rashidah and Nizam-e-Khilafat and Obedience which were written by Hazrat Musleh-e-Maud رضي الله عنه . All the matters were explained in these. I then wrote a letter to you and upon receiving the reply, all my doubts were completely removed and I was convinced that Khilafat indeed followed in the footsteps of the Promised Messiah عليه السلام ."

She further wrote, "The love which Allah the Almighty bestows in one's heart is indeed deeply rooted and we cannot understand how this comes about." She further wrote, "It is for this reason that the majority of the Ahmadis have love for the Promised Messiah عليه السلام and for all the Khulafa just like children have [for their parents]. Prior to the bai'at, I was unfamiliar with this kind of love."
A circuit missionary from Nigeria says that during a question and answer session, a debate ensued that instead of adding the father's name to the child, the child should be given the family name which had been passed down from generation to generation. Upon this, they were told that according to the teachings of the Holy Quran, the child should be attributed to by its father's name. Some of the non-Ahmadis and those who had recently converted to Ahmadiyyat were not entirely satisfied by this response.

He says, "However, two days later, as you were delivering a sermon on the Companions رضي الله عنهم , you related incidents [from the life] of Hazrat Zaid رضي الله عنه bin Haritha and said that the Arabs began calling him 'Zaid bin Muhammad', at which time Allah the Almighty commanded that he should be called by his father's name. Upon hearing this sermon, all the

members of the Jamaat and the others became very happy as the Khalifa of the time had guided them in the matter which we had been discussing only two days prior. Some thought that perhaps in the span of two days, the missionary had relayed this news to the Khalifa of the time due to which he mentioned this; however, he assured them that he had not said anything." He says, "We rejoiced at the fact that Allah the Almighty Himself provided the answer to our question. It was out of this happiness that a wealthy member of the Community purchased another large TV to watch MTA and asked for it to be put up in the Lajna portion of the mosque where the ladies sat, so that they were not bereft of the blessings of Khilafat. He then said that Khilafat spoke to the hearts."

Who is the one establishing this connection with Khilafat in people from remote areas and Ahmadis from various countries and backgrounds? Surely, it is the support and help of Allah the Almighty, otherwise this cannot be fathomed by the human mind.

Then, there is Barifan Sahiba, a lady from Norway – she says that every true Ahmadi says, "Our beloved Huzoor resides in our hearts and before our eyes and we pray for him. Our only worry in the world is to make him happy and to come up with ways of helping to lighten his burden. You have stated in your sermons that the Companions رضي الله عنهم used to protect the Holy Prophet ﷺ by bearing the blows of arrows and would stand firm in the face of any onslaught. My eyes fill with tears upon imagining such instances and wonder what I would do if faced with the same situation" – she is an Arab. "Would I stand firm as well? I then pray that Allah the Almighty enables us to protect the Khliafa of the time and Khilafat with our hearts and our lives, by sacrificing our wealth and our progenies just like the Companions رضي الله عنهم did [for the Holy Prophet ﷺ]. For many years, I have been praying in my Salat that Allah the Almighty causes angels to descend upon you in numbers equal to the number of your worries and the responsibilities you bear, and for them to surround you."

This is the connection of sincerity and loyalty which Allah the Almighty establishes in people's hearts and, *insha-Allah*, Allah the Almighty will continue to grant the Community of the Promised Messiah عليه السلام and Khilafat-e-Ahmadiyya such people who increase in their loyalty and sincerity. Worldly people cannot understand this.

An Arab in Germany accepted Ahmadiyyat and his friends asked him, "How could you become a Qadiani?" The new convert replied, "There are a hundred Arabs here", he was an Arab, "and none of you can agree on any matter. The Ahmadiyya Community has a single leader and it is according to his command that the Community moves, which is why its endeavours are blessed. So tell me, what extraordinary qualities do you possess which would cause me to leave them and join you?"

Thus, so long as every Ahmadi remains attached to Khilafat, they will continue to inherit the blessings of Allah the Almighty. In order to achieve this, we must ensure that our actions are in line with the teachings of God Almighty. It is only then that we will benefit from this bounty and this is what Allah the Almighty has promised; those whose faith is accompanied by actions which comply with ways outlined by God, they will continue to reap the blessings of Khilafat. In other words, we will reap these benefits when we have complete faith in Allah the Almighty accompanied with fulfilling the rights of His worship and when our every action is in search of attaining

Allah the Almighty's pleasure.

The Promised Messiah ؑ states:

"In the Holy Quran, along with faith, Allah the Almighty has also instructed to perform good deeds. Good deeds are those acts which contain not the slightest bit of corruption." He states, "If there is even a single person in a household who carries out good deeds, then the entire household is safeguarded. Think of it as such; if good deeds do not exist, then mere faith is of no benefit." (Malfuzat, Vol. 4, pp. 284-275)

Hence, we must continuously analyse ourselves and remain vigilant lest Satan attacks us. Allah the Almighty enabled our forefathers to accept the Promised Messiah ؑ or has enabled us to accept him. This is His favour, and in order perpetuate the bounties of this favour, we must always strive to increase and protect our faith so that each one of us may partake of this bounty which was foretold by the Holy Prophet ﷺ and which was promised by Allah the Almighty to the Promised Messiah ؑ – that is the institution of Khilafat. Hence, we must continue to analyse ourselves so as to see the degree to which we have attached ourselves to Khilafat so that we may be united in establishing the unity of God Almighty in the world. At one instance, the Promised Messiah ؑ states:

"Rejoice and be happy that the field of achieving nearness is vacant." That is, the field of attaining nearness to God and drawing close to Him is empty. "Every nation is in love with the world and to what pleases God, the world pays no attention. Now is the time for those who wish to enter this door", i.e. the door that leads towards God Almighty, "that they, mustering all their strength, show their mettle and win the much coveted prize from God. Do not think that God will let you go to waste. You are the seed which the hand of God has sown in the earth. God says that this seed will grow and flower and its branches will spread in all directions and it will become a vast tree." (The Will [English translation of Al-Wasiyyat], p. 12, English edition 2005)

The Promised Messiah ؑ further states:

"God addressed me and said that I should inform my Jamaat that those who believe and their belief is not adulterated with worldly considerations and is free from hypocrisy and cowardice and is not found wanting at any stage of obedience, such people are the favourites of God. And God says that indeed these are the ones whose station is that of Truth." (Al-Wasiyyat [English translation], p. 12, English edition 2005)

The Promised Messiah ؑ has stated all of these things in his book, The Will, in which he also gave the glad tiding of the establishment of Khilafat. Hence, this statement of his indicates that every Ahmadi should have a connection of sincerity and loyalty with Khilafat and they are the ones who will rise to the level of doing justice to their oath of allegiance. It is only when this is achieved that we will be doing justice to commemorating Khilafat Day.

May Allah the Almighty enable everyone to do justice to their oath of allegiance and also reap the blessings of Allah the Almighty.



View complete recording of this sermon via MTA online channel

https://www.youtube.com/watch?v=Oouon-rx2RA



The Significance and Blessings of Khilafat



Sir Iftikhar Ahmad Ayaz, KBE

(Based on a speech delivered at Jalsa Salana, Mauritius, on 17 th Sep 2006)

Allah has promised those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. (Ch.24:V.56)

From the beginning of the known history of mankind, God has bestowed upon humanity the blessings of Khilafat. The institution of Khilafat is that heavenly system of leadership which Allah the Almighty grants to the body of believers for their spiritual prosperity and progress. The institution of Khilafat is that cohesive factor, that binding aspect, which brings together people of all races, nations and backgrounds, under the unity of One Creator. This is a great bounty of Allah Almighty which is conditional upon the faith and righteous deeds of the believers. This heavenly lifeline is, in fact, the rope of Allah. To hold on to this Divine rope is a verifying feature for the Community of the believers and is a guarantee of their peace, sanctity and spiritual prosperity. The truth is that the progress and glory of Islam is linked with Khilafat.

The verse quoted above from Surah Al-Nur (Chapter 24) mentions the wisdom of the Divine system of succession. It is a unanimous consensus of all commentators that this verse pertains to the Islamic Khilafat. Allah has promised to appoint Khulafa; He will transform situations of fear into peaceful ones. But Allah expects the believers to promulgate the Unity of God on earth and strive to refute any religions that associate partners with Allah. This is a conditional promise; if the Muslims fulfil the conditions laid by Allah, and as long as they continue to fulfil them, Khilafat will remain amongst them. Belief in the Unity of God necessitates unity among the Muslims. This unity can only be maintained as long as there is only one Imam (leader) for the entire Muslim nation. Khilafat provides us with a system to have one Imam for the entire Ummah (Muslim nation). It is therefore implied in the verse that was recited that whenever the Muslims cease to have only one Imam among them, Khilafat will be taken away from them.

In this connection, the Holy Prophet Muhammad ﷺ said: **'O Muslims! This prophethood will remain with you as long as Allah wishes it to remain. Then it would come to an end, to be replaced with Khilafat which would be on the pattern of prophethood, and would remain as long as Allah wills. Then this Khilafat would also come to an end. Then there will be the rule of the oppressors and that period too will come to an end. After that, Khilafat on the pattern of prophethood, would re-emerge.'** (Musnad

Ahmad: Vol.5, P.404)

After saying this, the Holy Prophet ﷺ did not add any further comments, inferring that it would continue till the Day of Judgement.

At the time of the demise of the Holy Prophet ﷺ, the Companions were overwhelmed with insurmountable grief and Allah the Almighty blessed them with the institution of Khilafat. During this golden era, Islam spread far and wide with full glory. The Holy Prophet ﷺ had already spoken of this when he had said: **'O Muslims! It is essential for you to follow my Sunnah, that is, my practice, and the practice of my Khulafa, because they will be granted guidance from Allah the Almighty.'**

Within a span of just thirty years, during Khilafat-e-Rashida (rightly-guided Khilafat), Islam gloriously spread not only all over Arabia, but as far and wide as Afghanistan and the borders of China, Cyprus and Northern Africa; the banner of Islam was fluttering all over with the blessings of Khilafat. Then after a long spell of tragic events for Islam, the Mercy of Allah surged once again and in accordance with His promises, Allah Almighty raised the Reformer of the Latter Days – the Leader, the Imam, the Saviour, the Guided One, raised to the status of the Promised Messiah. The purpose of his coming was:

[to] Revive the faith and establish the Law.

That is, the revival of Islam and enforcement of its teachings, its law, its rules and regulations, to ensure the spiritual and moral prosperity of Muslims. All the commentators of the Holy Qur'an agree that the verse, He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions… (Ch.61:V.10) prophesises the supremacy of Islam over other faiths and its victory is to be fulfilled with all its grandeur during the time of the Imam Mahdi عليه السلام.

Hadhrat Syed Muhammad Ismail Shaheed رحمه الله writes in his book, 'Status of the Imam' that: "The advent of faith was initiated by the Holy Prophet ﷺ and its final victory will be at the hand of Hadhrat Mahdi عليه السلام." (Mansab-i-Imamat, P.76)

Today we witness that that Imam Mahdi and the Promised Messiah is none other than Hadhrat Mirza Ghulam Ahmad عليه السلام of Qadian who, as the most loyal and devoted spiritual son of the Holy Prophet ﷺ, with his immeasurable love for the Holy Prophet ﷺ, dedicated each moment and breath of his life to the revival and consolidation of the mission of the Holy Prophet ﷺ. And as a single soul, totally unknown to the world, he raised a voice from a remote and isolated corner of India, which was blessed by Allah, and the Jama'at of the Righteous which he founded, soon grew to over a hundred thousand within his lifetime.

The Promised Messiah عليه السلام says: **'This is the reason Allah the Almighty has sent me, so that those who have righteous souls may be drawn towards the Unity of God. The fact is that it is not possible for any human being to have eternal life, therefore, Allah Almighty devised the system of Khilafat so that at no time would mankind be deprived of the blessings of Khilafat.'**

'Nabuwwat', that is, prophethood, differs from Khilafat because prophethood comes when there is absolute spiritual darkness. But Khilafat comes when that initial darkness has been eradicated by the prophet and there is a body of righteous followers established by the prophet. That Community of the righteous people then elects a leader with the guidance of Allah. It is abundantly clear that it is God Who makes a Khalifa. The words in the Holy Qur'an, 'He will surely make them Successors in the earth, as He made Successors from among those who were before them', clearly point to the fact that it is indeed God Almighty Who makes the Khalifa. A person cannot become a Khalifa by being a candidate for the job or by canvassing of any kind. Even when apparently a majority of the people are choosing a Khalifa, it is God Who puts in their minds whom to choose. In his book, Al Wasiyyat [The Will], in which the Promised Messiah عليه السلام informed of his nearing departure from this world, he explained this point further by saying: **'When this has always been the way how the Will of Allah works, showing two manifestations of His Power, you should not therefore grieve over what I have told you, nor should you let yourselves be heartbroken, for you are destined to see the second manifestation of God's powers as well. And the coming of that manifestation would be better for you, for it would be everlasting, of which the chain shall not break until the Day of Judgement.'**

Accordingly, Allah's decree was fulfilled and after the unbearable grief of the demise of the Promised Messiah عليه السلام and the fears associated with it, Allah the Exalted once again, by the power of His second manifestation, reassured the believers. Once again in the heavily overcast skies of Islam, the blazing sun of Khilafat-e-Ahmadiyya rose on the 27th of May 1908, effusing the light of peace and calm in every heart with the election of Hadhrat Maulana Nur-ud-din رضي الله عنه as the first Khalifa. He spoke in glorious terms about the institution of Khilafat. He said: "After 1,300 years this bounty has been granted and we should be grateful for that. This shall not be given to anyone again until the Day of Judgement, so be grateful for it, because those who are grateful, for them the bounty is always increased."

We, who have the honour to be within the fold of this Khilafat, witness and experience its blessings day in, day out, and we have absolute faith in the second part of this prophecy that the Divine institution of Khilafat will continue to the Day of Judgement.

Hadhrat Khalifatul Masih V أيده الله تعالى بنصره العزيز has explained this in a beautiful manner. He has said: **"The second manifestation of Khilafat that we are witnessing today is an immense gift from Allah Almighty, with an objective to unite mankind and protect it from discord. It is that string in which the Community is threaded like pearls. If pearls are scattered about, they are neither safe nor do they appear beautiful. Indeed, pearls threaded in a string alone are secure and at their loveliest. Thus, true faith cannot advance without this second manifestation. Therefore, keep a link of love, sincerity and devotion with it; make your zeal for obedience to Khilafat everlasting. Develop the fervour of your love for it to such an extent that all other relationships appear trivial compared to it. All blessings are in loyalty to the Khalifa and this alone is a shield for you against all trouble and strife."**

Likewise, Hadhrat Khalifatul Masih II stated: **"Just as only that branch is fruit-bearing that is attached to a tree and a severed branch that is cut off from a tree cannot bear fruit, similarly only that person can serve the Community beneficially who is devoted to the Khalifa. One who does not keep a bond with the Khalifa, the Imam of the righteous, despite having all the knowledge of the world, cannot be of any service to Islam, and neither will he achieve real success in life."** (Reprinted in Al-Fazl, Rabwah, May 2003)

He further said: "Listen carefully, and remember that Khilafat is the rope of Allah and it is such a rope that you can make progress only if you are holding on to this rope. The one who will not hold this rope will be destroyed." (Dars-ul-Qur'an, March 1921)

"Accordingly, submission to Khilafat is not only obedience to the commandments of Allah and His Messenger; it is vital for peace, security and prosperity in this world. The Khalifa is the ladder to achieve increasing closeness with Allah." (Al-Fazl, September 1947)

It must be well understood that in the verse quoted earlier, the word 'Yastakhlifannahum' demonstrates that the Khalifa who is chosen is the Successor of the Prophet of Allah, and not the Successor of the previous Khalifa. That is why in Khilafat-e-Ahmadiyya, every Khalifa is called Khalifatul Masih, that is, Khalifa of the Messiah. He is the vicegerent of God Almighty on the surface of this earth and the most beloved person in the sight of Allah. Being a representative of the Master of the Universe, successes and victories are laid before him. With the guidance and succour of Allah the Exalted, he is blessed with victory.

Hadhrat Khalifatul Masih II said: "No one can create any hurdle or barrier in the way of the one who is appointed Khalifa by Allah. He is given a power and a Divine status and the accomplishment of success and victory is inherent in his nature." (Al Fazl, Qadian, March 1941)

The fact is that the system of Khilafat which is gifted to the believers is a very blessed and magnificent system of leadership. Khilafat is instituted by Allah Himself in the Jama'at of the righteous, laced with the ornaments of pious deeds. Khilafat is appended to prophethood and is a perfect shadow of the light of prophethood.

Khilafat is like the shining moon of prophethood; it beautifully reflects the blessings and the blazing light of prophethood. Khilafat is a Divine provision to convert each and every fear of the believers into calm. It propounds the worship of One and only One God with such brilliance that the concept of worshipping any other entity is hard to sustain. It is Khilafat that testifies the faith and good deeds of the believers and unites the entire nation in love and turns them into a beautiful rosary of beads, connecting and protecting each other. Hadhrat Khalifatul Masih IV(ru) strongly urged us by saying: **"Tie yourselves up inextricably to Khilafat till the Day of Judgement. Surely if you will remain with Khilafat, Khilafat will definitely remain with you. That is the nature of the relationship between the two which will result in sustaining the Unity of God."**

Today, we are witnessing the fifth chapter of the blessed institution of Khilafat. The great glory working in favour of Hadhrat Mirza Masroor Ahmad (may Allah prolong his life) is clearly evident.

The prophecy revealed to the Promised Messiah عليه السلام, **Inni ma'aka yaa Masroor" (I am with you, O Masroor!)**, is being fulfilled with great glory. Today, the Ahmadiyya Community is a unique body which has earned itself a unique honour and a global identity because of its service to humanity. Its blessings have encompassed the entire world. We who have faithfully submitted to Khilafat very well know the fountain of blessings gushing for mankind to benefit. The services provided in the fields of education, preaching and publication have raised the Jama'at to an unmatchable position. In this turbulent, tumultuous world, the Ahmadiyya Jama'at today is an island of unity, peace and cohesion under the shade of Allah's mercy.

Today, by the grace of Allah, this Jama'at is established in over 190 countries of the world and the number of Ahmadis runs into many millions. It is with the blessings of Khilafat that the Jama'at has been turned into a solid body and all the blessings that were promised to the body of believers in Surah Al-Nur by Allah the Almighty have been given to Jama'at Ahmadiyya. Wherever enemies attempt to create fear, the help of Allah descends immediately upon His Jama'at and He dispels all fears and grants us help and victory with His grace.

Truly, a great blessing of Khilafat is the unity, discipline and solidarity it has provided to Jama'at Ahmadiyya. The essence of this blessing is the obedience to Allah and His Holy Prophet Muhammad صلى الله عليه وسلم . It is that complete obedience which every Ahmadi – wherever he is and whoever he is – feels honoured to have wholeheartedly to the Khalifa and to those appointed by him to run the affairs of the Jama'at.

The world can observe that by Allah's grace, every moment, everywhere, the world of Ahmadiyyat is witnessing the glowing light of Allah's succour and guidance and, under the Divine blessings of Khilafat, the Jama'at is moving on towards ensuring the ultimate victory of Islam. Along with a strong network of Jama'ats well established in over 190 countries of the world, the Jama'at is continually producing literature in local languages to introduce the pristine teachings of Islam and in this respect the most significant achievement is the translation and publication of the Holy Qur'an in over a hundred principal lan-guages. In fact, within a few decades, the Ahmadiyya Jama'at has produced several times more translations of the Holy Qur'an than were produced during the previous 1400 years of Islam because of the Divine blessings showered upon it through Khilafat. This work is continuing at enormous speed by Allah's grace.

Similarly, through the blessings of Khilafat, the Jama'at has built thousands of mosques in almost every country of the world and that number is growing rapidly. Hadhrat Khalifatul Masih III(ru) established the Nusrat Jehan Scheme to serve humanity in all regions of the world in order to appease suffering by opening hospitals, schools and centres of human welfare. He coined the slogan 'Love for All, Hatred for None'. And under another charity organisation, Humanity First, established by Hadhrat Khalifatul Masih IVرحمه الله, there are so many schemes to provide clean water and alternative, affordable sources of energy to the poor in Africa and elsewhere.

A unique blessing accorded to the adherents of Khilafat is the capacity for financial sacrifices. The Jama'at is totally self-reliant and accepts

no assistance or support from anyone outside the Jama'at. It is the sheer blessings of Khilafat that the Jama'at is able to afford services like the twenty-four hour International Satellite Television Station, Muslim Television Ahmadiyya (MTA).

In fact, every Ahmadi has vowed, for the sake of the propagation of Islam, to sacrifice his life, wealth, time and honour. This is the only Jama'at today that spectacularly demonstrates the scenario of the sacrifices of the pioneers, the Companions of the Holy Prophet Muhammad ﷺ.

Today, the world is waiting for us to step forward and call mankind towards the Word of God. Today, there are billions of hearts devoid of the love of the Holy Prophet ﷺ. It is up to us to win over those hearts with the love of Islam and the love of the Holy Prophet ﷺ. That is the way to honour the priceless gift of Khilafat from Allah.

Another great blessing for us is the prayers of the Khalifa. The Khalifa's prayers are rewarded most by Allah. Hadhrat Khalifatul Masih II رضي الله عنه says: "**When Allah raises someone to the status of Khilafat, He also blesses his prayers with assured acceptance. In fact, the supplications of the Khalifa are more powerful than the prayer of any other individual."** (Mansab-i-Khilafat, p.32)

There is hardly any Ahmadi who has not experienced the miracles of the acceptance of the Khalifa's prayers. Not only that, but there is also a large number of non Ahmadis who have unshakeable faith in the prayers of the Khalifa. I will mention here just one event related to the great politician of India, Sir Feroz Khan Noon. It was an unforgettable favour of Hadhrat Khalifatul Masih II رضي الله عنه on Sir Noon. He had been married for six years with no child. It was in 1925 that one morning his wife travelled from Lahore to Qadian to see Huzur رضي الله عنه. She arrived as Huzur رضي الله عنه was preparing to go for Zuhr prayer. She emotionally related her plight to Huzur رضي الله عنه and said that she feared that her husband would marry a second woman. Huzur رضي الله عنه, along with other members of his family, prayed for her and by Allah's grace a son was born one year later. The Noons had more children later on but this son, Noor Hayat, who was the fruit of the Khalifa's prayers grew up to be a God-loving person and a very successful politician and member of the National Assembly. (Al Fazl International, 15 February 2002)

Hadhrat Khalifatul Masih II رضي الله عنه said: "There is one for you who has affection and compassion for you. He has love for you at heart. He considers your affliction as his own and your suffering as his own suffering. He fervently supplicates for you before Allah. But there is no such person for those outside the panel of Khilafat. When one person is sick in a family, the whole family becomes worried and restless. Just imagine the condition of the Khalifa who has not one, but hundreds and thousands of such people to pray for."

The Holy Prophet ﷺ said, 'Your best leaders are those whom you love, whom you pray for and who pray for you.' Our present Khalifa (may Allah prolong his life), in his discourses, and in his sermons, has repeatedly drawn our attention towards the importance of prayer. Huzur has said that the blessings of Khilafat are conditional for those who do good works and are regular in prayer and observe Allah's commandments with passion.

It is therefore the responsibility of every Ahmadi to look into his or her own life and see to what extent it is in accordance with the teachings of Islam. It is not merely an observation, nor a custom to say that you have love for the Khalifa. You have to have the real sentiment and you have to then follow it with perfect obedience and act upon it in order to be blessed with the special favours of Khilafat by Allah.

The Companions of the Holy Prophet ﷺ demonstrated throughout their lives a most heartrendering and awe-inspiring example of devotion and sacrifice and absolute obedience to the Prophet of Allah ﷺ . They said to the Holy Prophet ﷺ that, 'We will fight on your right and we will fight on your left and the enemy cannot reach you until they go over our dead bodies.' This was clearly evident from the example of one such Companion who fought in battle at every side of the Holy Prophet ﷺ to defend Islam that his body was chopped into seventy pieces and only through one part of his little finger did his sister recognise his body. Such was the obedience of the Companions of the Holy Prophet ﷺ . Similarly, once another Companion, Abdullah bin Masood رضي الله عنه , was in the street when he heard the Holy Prophet ﷺ saying "Sit down." Abdullah bin Masood رضي الله عنه sat down in the middle of the street immediately and did not wait even for a moment in order to obey the Prophet of Allah ﷺ .

The same was the obedience that was shown by the Companions of the Promised Messiah عليه السلام. We can see how Hadhrat Khalifatul Masih I رضي الله عنه was obedient to the Promised Messiah عليه السلام as wherever he would be, as soon as he received a message from the Promised Messiah عليه السلام to come, he would stop all that he was doing and set out to be with the Promised Messiah عليه السلام. When the Promised Messiah عليه السلام once said to him 'You should not go to Bhera' (his home town), that obedient servant never even thought once of returning to his homeland. The Promised Messiah عليه السلام used to say, **'Nur-ud-din follows me like the veins follow the beating of the heart.'**

There is also the example of Hafiz Roshan Ali رضي الله عنه who had only one dress. Hafiz Roshan Ali رضي الله عنه would wash his clothes every Thursday night and then wear the same again on Friday morning. One night, it was freezing cold and his dress was hanging on the washing line outside. He received a message from the Promised Messiah عليه السلام that said, 'I need you, please come.' Hafiz Roshan Ali رضي الله عنه got up straight away and put on his cold wet clothes and wrapped himself in his quilt and presented himself to the Promised Messiah عليه السلام.

The examples of such heart rending devotion and dedication are so many. These incidents are not mere tales; they are not there simply to be related and then forgotten. The point to remember is that whenever we refer to them we must also reaffirm our own pledge of allegiance to Khilafat. Every moment we should be saying, 'O our beloved Khalifa, we are going to sacrifice everything we have for your service – our life, our time, our honour – everything is a sacrifice for you, whatever you order us to do, we shall oblige.' Today, the time has come for us to truly demonstrate the fulfilment of those pledges that we have made. Our claims of loyalty to Khilafat will only be proven right when we live out our assertions during our daily lives, bringing about a pure transformation in our conduct and acting

upon all commands and decisions of the Khalifa. We need to form a close bond with the Khalifa in order to benefit from the blessings of Khilafat. Every Ahmadi has the facility to request a meeting with Huzur. Huzur's tours to various countries enable the people of those countries to partake of those blessings. Every Ahmadi should make it a habit of frequently writing to Huzur and seeking his prayers and guidance at every step in life. We are indeed highly fortunate to have been honoured with this Divine institution and we should make it our obligation to serve this institution in every possible manner, so that we can become the deserving recipients of Allah's favours. Huzur has said that each Ahmadi should try to pray all the time for the strength of the Khilafat. We should make changes in our lives so that we can serve the Khalifa and thereby speed up the march towards the victory of Islam.

Even if every particle of our bodies and souls turned in appreciation towards Allah, we still cannot fulfil the demands of gratitude. We must develop this sentiment in our hearts that we need to be grateful to Allah the Almighty so that He grants us the ability to fulfil this responsibility and we may continue to benefit from the spiritual light that is bestowed upon us through this noble institution.

A fundamental and important responsibility of the righteous with regard to Khilafat is that they should respect, love and honour it from the depth of their hearts. Their attachment to it should be absolutely solid always, saving it from the slightest scratch. This can only happen when it is matched with the spirit of total obedience to the Khalifa. When we believe with conviction that Allah chooses the Khalifa and the Khalifa is the vicegerent of Allah on this earth and he is also the most beloved of Allah in this world, then it is incumbent upon us that we love him with our heart and soul. We should be prepared to sacrifice everything in his way. There should be no lack of enthusiasm in the obedience of the Khalifa. It should be taken just as obedience to the Holy Prophet ﷺ.

Obedience means that each and every word coming from the Khalifa should be passionately complied. To forget or neglect an edict of the Khalifa is unbecoming of a true Ahmadi. Hadhrat Khalifatul Masih I رضی اللہ عنہ said: **"Bai'at, that is the pledge of initiation into Ahmadiyyat, is in reality total submission to the obedience of the Khalifa and never to ignore even the slightest of his commands."** (Al-Furqan, June 1967)

Regarding the relationships and the responsibilities of the righteous towards the Khalifa, we should bear in mind that the Holy Prophet ﷺ said: "If you witness the presence of the Khalifa on this earth, submit to him, even if your body is tattered into fine fibre and all your wealth is plundered." (Masnad Ahmad bin Hambal, Hadith No. 22353)

The love that the Khalifa holds for the people of the Community is something that we witness daily in our lives. What we need to focus on is the extent of our love for the Khalifa. We receive his prayers at every moment and we should also pray for him truly. Every Ahmadi must also make it his duty to listen to the sermons of the Khalifa and encourage our youngsters to do so also. This is an absolute necessity. The meaning of obedience is that we oblige to every call that comes from the

Khalifa. It is not the dignity of an Ahmadi that he or she overlooks that instruction or bypasses it. Our present Beloved Huzur further says: **"If you aim to progress and be triumphant over the world, then my advice to you and my message for you is to maintain a bond with Khilafat and to firmly hold onto this cord of Allah. All our advancements are inherently dependant upon a bond with Khilafat."**

The greatest blessing promised through Khilafat is the protection, the stability, the spiritual strength and progress of Islam and the gift of peace and calm from within, accorded to the believers. That is expressed in the part of the verse of the Holy Qur'ans: *…and that He will surely establish for them their religion which He has chosen for them…* (Ch.24:V.56)

It is an irrevocable declaration and promise of the Master of the Universe that through Khilafat He will provide that strength, harmony and unity to Muslims that will enable them to fulfil the heavenly decree of Islam's victory. Implicit in this assurance is also the fact that those outside the panel of Khilafat will be totally deprived of such blessings and success and progress will be showered upon those within the fold of Khilafat.

The world today is a witness that this great Divine promise is being beautifully fulfilled in the astonishing accomplishments and achievements of Jama'at Ahmadiyya and the plight of those who are still wondering what to do. Let everyone who believes in Allah and His Holy Prophet ﷺ and the Holy Qur'an know full well that the only sanctuary of peace and protection from the evils of this world is submission and total obedience of the heavenly appointed Khalifa. If we really have a heart for Islam, if our heart cries for what we see happening against Islam in the world today, then we should not hesitate even for a moment to shed all our doubts for the sake of Allah's blessings and move forward to pledge our devotion and faithfulness to the Khalifa of the day.

The present times, with all their anxieties and concerns, demand that every fair-minded person should assess and appreciate for himself how Allah the Exalted has honoured Jama'at Ahmadiyya with the gift of Khilafat. Truly, in the eyes of Allah, this is the only Jama'at in the whole world which, through its word and deeds, has fulfilled the Divine conditions to deserve Khilafat.

Accordingly, the claim of the Ahmadis that they are, in the world of today, the true models of the pure teachings of Islam and they are the ones who are moving on the path of righteousness and the fast track towards the final victory of Islam has become an absolute fact. Today, no one can ever find lasting peace, harmony and prosperity anywhere besides under the wings of Khilafat-e-Ahmadiyya.

Let those out there come out of the darkness of ignorance, prejudice and negligence and see for themselves the blazing sun of Khilafat and radiate their souls with its light. Let us not be destroyed by our ego and false image.

The Muslim world, with great concern and anxiety, has attempted to establish Khilafat to unite the Ummah. But all such attempts have met with frustration and some of those who dreamt of becoming 'Amir-ul-Momineen' (Commander of the Faithful) have met a horrifying tragic end. Let

everyone know that the only God gifted Khilafat is Khilafat-e-Ahmadiyya that will last till the Day of Judgement and there can be no other Khilafat or Khalifa or Amir-ul-Momineen besides the one the seeds of which were sown by the Mahdi and Messiah of the Latter Days, Hadhrat Mirza Ghulam Ahmad of Qadian عليه السلام.

So O ye claiming to be the loyal and loving servants of the Holy Prophet صلى الله عليه وسلم ! Come forward, shed all your doubts and hesitations and move into the sanctuary of Ahmadiyyat to enjoy the decreed fruits of Divine Khilafat.

There are so many Muslim scholars lamenting the deprivation of Khilafat. A well known non-Ahmadi scholar of Pakistan by the name of Rahmat Ali writes: "The whole nation is guilty of destroying the institution of Khilafat. Muslims all over the world today are being disgraced and humiliated because they have ignored the righteous faith. There is only one solution and that is the entire Muslim nation, by reviving the institution of Khilafat, should gather under one banner." (Roze Nama Din, 21 May 2002)

It is through the blessings of Khilafat that the progress of Ahmadiyyat has been really spectacular especially since Pakistan declared Ahmadis to be non-Muslims. It is a demonstration that God is behind this Community and behind the Khalifatul Masih. Efforts to annihilate Ahmadiyyat have not succeeded. On the contrary, Ahmadiyyat is on the march with ever increasing vigour. How great is Allah! How Merciful and Compassionate is He! He is with Ahmadiyyat. He is with Khalifatul Masih always and we are marching forward with ever increasing speed under the able leadership of Khalifatul Masih V.

Inclusive in obedience to the Khalifa are all those providing services to the Jama'at on behalf of the Khalifa. We are blessed with a wonderful and unique system of organisation and management (Nizaam) which caters for the spiritual and moral needs of all members of the Jama'at according to their age and gender. The spirit of obedience in Islam flows down from Allah to the Amir and down to all the office bearers. The Holy Prophet صلى الله عليه وسلم said that when you are unified at one hand and you have an Amir and someone tries to break your unity and divide you, you should completely disassociate with such a person and refuse to accept what he says. (Muslim Kitab, Al-Amaarah)

Our beloved present Khalifatul Masih has instructed that the Jama'at office bearers must work diligently and honestly to fulfil their duties. They have to be just and fair and serve people with utmost humility. He said: **"Remember, if you have made the claim that you love Khilafat because of Allah, then the administration of the Jama'at is part of the Khilafat and you have to be obedient to it. You have to be faithful to the administration of the Jama'at."**

Every Ahmadi must remember that the Promised Messiah عليه السلام likened his followers to the green branches stemming from his own self and he has said that it is only by becoming established with this system of Khilafat that you will become the green branches, otherwise the one who severs this link will see the severed branches dry up. So remember the plight of anyone who tries to break this unity.

In less than two years from now Insha'Allah (God-Willing), Khilafat-e-Ahmadiyya will be

completing its first 100 years. As we are stepping into the second century of this Divine era, Huzur has drawn our attention to observing a fast every month, offering two Nawafil (voluntary prayers) everyday and reciting special prayers to seek Allah's forgiveness and mercy and to remain under His protection always. Huzur has also instructed us to join the institution of Wasiyyat and be prepared to offer greater sacrifices for the victory of Islam. We should make sure that the institution of Khilafat continues to grow stronger and stronger with time so that our progeny, generation after generation, continues to enrich itself with the blessings of Khilafat bestowed upon us by Allah during our lives. It is also a blessing of Khilafat that we have the Waqf-e-Nau Scheme for preparing our children to shoulder, with excellence, the future responsibilities of the Jama'at.

The youngsters of today will be the leaders and ambassadors of the Jama'at tomorrow. To create love for the institution of Khilafat in their hearts and to bind them with this blessed system is a vital duty of the parents. It is a sign of the living and progressing nations that the future generations are brought up to keep the flag fluttering for which their ancestors sacrificed their lives. In view of the significance of this great responsibility, Hadhrat Khalifatul Maish II ؓ had taken a pledge from the Jama'at, the words of which are just as important and relevant today as they were then. The pledge was: "We will continue to strive till the last breath for the stability and the safeguard of the institution of Khilafat and we will ensure that our progeny, generation after generation, remain solidly attached to Khilafat and benefit from it so that Khilafat-e-Ahmadiyya continues till the Day of Judgement and the work of the propagation of Islam continues through the Ahmadiyya Movement and the flag of Hadhrat Muhammad ﷺ rises above all other flags. O our Gracious God, enable us to fulfil this pledge!"

Today, we must leave this gathering with the pledge that we will become the right hand of our beloved Khalifa; that we are going to prove every word of our pledge to be true and follow our beloved master to whichever path of righteousness he will call us. We will run to that call and will sacrifice everything that we hold dear; our life and our death will be at his feet. Let each one of us hold Allah as a witness that we are going to hold the precious words of our Khalifa within our hearts and we are going to mould all his directions into true actions in such a way that even the angels who are made of the substance of obedience, will envy us. O Our God! Grant us the ability so that we can fulfil this promise, for all excellence and all praise belongs to you, the Benefactor of all. May He grant us the ability to fulfil all our pledges.

So O ye the kindling lights of Khilafat on this beautiful island of Mauritius! Rise up to the demands of the time and fulfil your covenant to our beloved Khalifa to transform yourselves into the pristine models of the teachings of Islam, so that by the charisma of your spiritual powers and the magnetic force of your conduct, you become the cause of guidance for all on this island and beyond. Our beloved Khalifa has been here and is proud of you. So strive on and keep the flag of Ahmadiyyat flying high. May you all enjoy everlasting unity, peace, harmony and prosperity through the blessings of Khilafat. Allah be with you always!

The love of the Companions of the Holy Prophet ﷺ for Allah Almighty

Part 2

Kaleem Anwer (This essay achieved third position in the Majlis Ansarullah UK 2021 essay competition)

(The first part of this article was published in Sep-Oct 2022 issue of Ansaruddin)

6. Place your trust in Allah

'Surely, Allah loves those who put their trust in Him.' [34]

Narrated by Al-Bara' bin 'Azib رضي الله عنه: Allah's Apostle ﷺ said, "O so-and-so, whenever you go to your bed (for sleeping) say, 'O Allah! I have surrendered myself over to you and have turned my face towards You, and leave all my affairs to You and depend on You and put my trust in You expecting Your reward and fearing Your punishment. There is neither fleeing from You nor refuge but with You. I believe in the Book (Qur'an) which You have revealed and in Your Prophet ﷺ whom You have sent.' If you then die on that night, then you will die as a Muslim, and if you wake alive in the morning then you will receive the reward." [35]

The sixth method prescribed by Hadhrat Musleh-e-Maud رضي الله عنه as means to increase in one's love for Allah the Almighty is placing one's trust in Allah. Hadhrat Musleh-e-Maud رضي الله عنه states in this regard, '…One who exerts all possible effort, but inevitably remains certain that only Allah the Almighty will produce results, will instil divine love in their heart. For the person who, at the very least, superficially entrusts their affairs to Allah, acknowledges Allah's powers and favours; this superficiality eventually becomes genuine.' [36]

A famous incident to illustrate this aspect of the love the companions had for Allah, can be taken the signing of the Treaty of Treaty of Hudaybiyyah. Seeing, what appeared to be unfavourable terms for the Muslims, pained Hadhrat Umar رضي الله عنه a greatly. He even asked the Holy Prophet ﷺ as to whether he was indeed truthful; then why were the Muslims having to bear such disgrace? The Holy Prophet ﷺ replied to him that of course he was the truthful Messenger sent by God, and as such, he had been made aware of God's will for the Muslims. Then Hadhrat Umar رضي الله عنه asked if the Holy Prophet ﷺ had not said that they would perform pilgrimage at the Holy Ka'bah. The Holy Prophet ﷺ said that indeed he had, however he had not specified that it would be that very year. He then informed him that surely, the Muslims would enter Makkah and perform the pilgrimage. Hazrat Umar رضي الله عنه at once accepted the stance of the Holy Prophet ﷺ knowing that a believer places their entire trust in Allah and no man-made recourse. [37]

7. Act with justice

'Surely, Allah loves those who are just.' [38]

It has been narrated on the authority of 'Abdullah b. 'Umar ؓ that the Messenger of Allah ﷺ said: Behold! the Dispensers of justice will be seated on the pulpits of light beside God, on the right side of the Merciful, Exalted and Glorious. Either side of the being is the right side both being equally meritorious. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do. [39]

The seventh method prescribed by Hadhrat Musleh-e-Maud ؓ as means to increase in one's love for Allah the Almighty is acting with justice. Hadhrat Musleh-e-Maud ؓ states in this regard, '…There are often two reasons for perpetuating injustice: one either holds love for a party or bears enmity against the other. He who does not care for his own love, or the love of his relatives and friends, and also does not allow hostility against enemies to turn him away from justice, is one whose heart has a greater love than that, or a greater fear than the hostility they bear against enemies. [40]' He further states, 'If injustice does not exist within their heart, then surely they acknowledge a Greater Power or desire nearness to this Greater Power. When one obtains this status, then certainly, they will begin to love Allah the Almighty and when they do so, God Almighty will also begin to love them'. [41]

Adhering to justice is something that permeated throughout the lives of the noble companions, as they were only too aware of how they were to be judged in the Hereafter. To illustrate this principle, we draw upon Hazrat Ali ؓ. He would only assign honest and trustworthy people as governors or to other offices. If he would learn about any dishonesty committed by any of his governors, he would write the following verses to them:

'[O mankind!] There has indeed come to you an exhortation from your Lord' [42]

And:

'Give full measure and full weight with equity and defraud not people of their things and commit not iniquity in the earth, causing disorder. That which is left with you by Allah is better for you, if you are believers. And I am not a keeper over you.' [43]

He would further add, "From the time this letter reaches you, ensure that you safeguard the wealth that is entrusted with you until I send a person to you who can take those possessions from you." Hazrat Ali ؓ would then look towards the sky and pray, "O Allah! Verily You know that I never commanded them to commit injustice against Your people, nor did I command them to forsake the rights owed to You." [44]

8. Taqwa: Make Allah your shield

'Verily, Allah loves the God-fearing.' [45]

Narrated By Abu Said ؓ: The Prophet ﷺ mentioned a man from the people of the past or those who preceded you. The Prophet said a sentence meaning: Allah had given him wealth and children. When his death approached, he said to his sons, "What kind of father have I been to you?" They replied, "You have been a good father." He told them that he had not presented any good deed before Allah, and if Allah should

get hold of him He would punish him.' "So look!" he added, "When I die, burn me, and when I turn into coal, crush me, and when there comes a windy day, scatter my ashes in the wind." The Prophet added, "Then by Allah, he took a firm promise from his children to do so, and they did so. (They burnt him after his death) and threw his ashes on a windy day. Then Allah commanded to his ashes. "Be," and behold! He became a man standing! Allah said, "O My slave! What made you do what you did?" He replied, "For fear of You." Nothing saved him then but Allah's Mercy (So Allah forgave him) [46].

The eighth method prescribed by Hadhrat Musleh-e-Maud ؓ as means to increase in one's love for Allah the Almighty is Taqwa. Hadhrat Musleh-e-Maud ؓ states in this regard, '…One means to attain divine love is that one should try to make Allah a shield in every matter and issue. One should forsake evil, not for the sake of it being evil, but rather for Allah's sake. This is the definition of taqwa [true fear of Allah].' [47] He describes a practical example in which a servant or worker begins to love the kings, royals and rulers they serve, because they have inculcated the habit of working for their sake and serving them. Therefore, 'if man inculcates the habit of seeking God's protection in every matter, there will arise a connection between himself and God Almighty' .[48]

Another anecdote from the life of Hadhrat Ali ؓ to illustrate this principle can be taken from an incident in which Hazrat Ali ؓ came face to face with a Jewish soldier and they were engaged in hand-to-hand combat. Since both were well experienced in fighting, it was an extensive clash, but eventually Hazrat Ali ؓ overcame him and knelt upon him. Hazrat Ali ؓ was about to strike the final blow, when the man spat in Hazrat Ali's ؓ face. Hazrat Ali ؓ immediately stepped back and spared the man. When asked why he did this, Hazrat Ali ؓ explained that up until that point, he had been fighting merely for the sake of Allah; but when the man spat in his face, he became angry and worried that now he would be killing him out of this personal rage. Thus, he stepped away and spared him. [49]

The companions understood very well that Taqwa was not simply having the 'fear of Allah'; rather it was the loss of Allah's love that they feared.

9. Become one with Allah and adopt His attributes

'All things in creation suffer annihilation and there remains the face of the Lord in its majesty and bounty.' [50]

Narrated By Abu Huraira ؓ, the Messenger of Allah ﷺ said: "Allah (mighty and sublime be He) said: Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as

much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him."[51]

The ninth method prescribed by Hadhrat Musleh-e-Maud ؓ as means to increase in one's love for Allah the Almighty is becoming one with Allah and adopting His attributes. Hadhrat Musleh-e-Maud ؓ states in this regard, '…You cannot become Al-Hayy (the Living), but you can emulate this attribute by healing and attending to the sick. You cannot be Al-Mumīt (the One Who causes death), but you can certainly emulate this attribute to cut asunder and terminate evil. You cannot be Al-Khalq (the Creator), but you can certainly give birth to pure progeny' [52]. Therefore, 'one who strives to inculcate within themselves the divine attributes will generate divine love in their heart according to the extent that they begin to resemble God Almighty' . [53]

Maybe the best anecdote to illustrate this principle can be taken from the example of Hadhrat Abu Bakr ؓ – the way he adorned the blessed robe of Khilafat and exhibited all the Godly qualities needed to rescue the plight of the Muslims. The Promised Messiah & Imam Mahdi عليه السلام describes this moment in the most prophetic of words:

'…It is a matter for consideration that the Muslim community was in a state of turmoil when Hadhrat Abu Bakr ؓ became Khalifa. Islam was in the thick of crisis. It looked like a burnt-out thing. God made Islam supreme and salvaged it from the slough of despond…' [54]

He further goes onto write:

'…God showered the blessings of peace on the Muslims. He redeemed them from the stricken state in which they lay like almost dead people. As the calamity was averted by God's grace, the Muslims were full of extreme joy. They congratulated Hadhrat Abu Bakr ؓ and they raised cries of jubilation. They were brimming over with intense and immense joy. They prayed to God for him. They left no stone unturned in their reverence for him. The love of Hadhrat Abu Bakr ؓ took deep roots in their hearts. They followed him and regarded their allegiance as a matter of bliss. They looked upon him as one who enjoyed divine help in a manner almost identical with that of the prophets. All this stemmed from Hadhrat Abu Bakr's ؓ love of truth and his profound belief in God. By God, Hadhrat Abu Bakr ؓ was the second Adam عليه السلام of Islam and the first manifestation of the radiance that emanated from the most exalted of human beings. Although he was not a prophet himself, yet he had been endowed with the potentialities of prophets…' [55]

10. Study the nature of love

'Say, If you love Allah, follow me: then will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.' [56]

The tenth method prescribed by Hadhrat Musleh-e-Maud ؓ as means to increase in one's love for Allah the Almighty is to study the nature of love itself. Hadhrat Musleh-e-Maud ؓ states in this regard, '…Allah the Almighty has embedded within man certain emotions and passions which He Himself has implanted. Within these emotions exists a glimpse of the divine attributes. This means that Allah has embedded within man such substances that produce commonality and

cohesion between God and man' [57].

The key aspect of love stems from the basis that one should try their utmost to emulate the beloved of God, best of mankind, the Holy Prophet ﷺ; as he was the living embodiment of Allah's Word. The companions had emptied their own selves and egos and replaced it with the love and obedience for the Holy Prophet ﷺ. You can gain a sense from the following incident when Ibn Jarir recorded that Sa'id bin Jubayr said, 'An Ansari man came to the Messenger of Allah ﷺ while feeling sad. The Prophet ﷺ said to him, "Why do I see you sad?" He said, "O Allah's Prophet! I was contemplating about something." The Prophet ﷺ said, "What is it?" The Ansari said, "We come to you day and night, looking at your face and sitting by you. Tomorrow, you will be raised with the Prophets, and we will not be able to see you." The Prophet ﷺ did not say anything, but later Jibril came down to him with the Ayah:

'And whoso obeys Allah and this Messenger shall be among those on whom Allah has bestowed His blessings -the Prophets, the Truthful, the Martyrs and the Righteous. And an excellent company are they.' [58]

And the Prophet ﷺ sent the good news to the Ansari man.' [59]

Many Muslim Saints and Reformers have spoken on this subject; the Promised Messiah & Imam Mahdi عليه السلام has also extensively written on this subject, giving practical advice and detailed personal insight in this area. He once wrote:

Some individuals out of the followers of Muhammad ﷺ who obey him with thorough humility and falling prostrate on the threshold of humbleness are completely lost to their ego, being found by God like a clear mirror, exhibit the blessings of the Holy Prophet ﷺ in their humble selves. [60]

The eloquent explanations by the Promised Messiah & Imam Mahdi عليه السلام on this subject matter makes one appreciate the following couplet composed by Maulana Rumi, which reminds us of the spiritual condition of the companions:

'You have no idea how hard I've looked for a gift to bring You. Nothing seemed right. What's the point of bringing gold to the gold mine or water to the ocean. Everything I came up with was like taking spices to the Orient. It's no good giving my heart and my soul because you already have these. So I've brought you a mirror. Look at Yourself and remember me.'

That brings us to the conclusion of these 10 profound ways in which Hadhrat Musleh-e-Maud رضي الله عنه has shown us how we can increase our love for Allah, as evidenced by the noble companions of the Holy Prophet ﷺ. Their blessed lives have set an example till the Judgement Day; historians and orientalists alike can see the impact that they have had on the world's Muslim population. Even by studying their blessed lives, with a genuine yearning to understand their motivation, can not only take one away from the path of sin, but also Allah's warmth and love begins to descend upon the seeker after truth. As the Holy Prophet ﷺ said:

A prayer of the Promised Messiah عليه السلام for Children from his poetry

Narrated By Al-Bara رضي الله عنه :

I heard the Prophet said ﷺ, "None loves the Ansar but a believer, and none hates them but a hypocrite. So Allah will love him who loves them, and He will hate him who hates them." [61]

We can see that the noble companions understood full well the transitory nature of this life and always looked to the next. The Promised Messiah عليه السلامz once remarked about these blessed individuals, that shows just how far they had left their old ways behind and had been elevated to the status of Saints:

If one ponders about the [lives of the] companions of the Holy Prophet ﷺ, one would discover that they were simple people. Just like a vessel becomes clean after polishing, their hearts were the same in that they were filled with divine light and free from the filth of carnal passions. In essence, they were the true embodiment of the statement: ***'He indeed truly prospers who purifies it .'*** [62] [63]

It is no wonder than that Allah the Almighty has Himself directly addressed these saintly individuals, and it is with these blessed words that we come to an end:

And as for the foremost among the believers, the first of the Migrants and the Helpers, and those who followed them in the best possible manner, Allah is well pleased with them and they are well pleased with Him; and He has prepared for them Gardens beneath which flow rivers. They will abide therein forever. That is the supreme triumph. [64]

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A prayer of the Promised Messiah عليه السلام for Children

What a wonderful Benefactor, the Sea of Generosity
Holy is He, Who humiliated my enemies

عجب محسن ہے تو بحر الایادی
فَسُبْحَانَ الَّذِیْ اَخْزَی الْاَعَادِی

Deliver them from filth
Make them succeed in humility

نجات ان کو عطا کر گندگی سے
برات ان کو عطا کر بندگی سے

May they live a life of prosperity and happiness
O my Lord, save them from an evil life

رہیں خوشحال اور فرخندگی سے
بچانا اے خدا! بد زندگی سے

May they become callers to faith, like me
Holy is He, Who humiliated my enemies

وہ ہوں میری طرح دیں کے منادی
فَسُبْحَانَ الَّذِیْ اَخْزَی الْاَعَادِی

Illuminate their foreheads with good fortune
Save them from the fear of the Anti Christ

عیاں کر ان کی پیشانی پہ اقبال
نہ آوے ان کے گھر تک رعبِ دجال

In every situation save them from grief
Pain and sorrow overwhelm them not

بچانا ان کو ہر غم سے بہر حال
نہ ہوں وہ دکھ میں اور رنجوں میں پامال

This, my heart's desire, I supplicate
Holy is He, Who humiliated my enemies

یہی امید ہے دل نے بتا دی
فَسُبْحَانَ الَّذِیْ اَخْزَی الْاَعَادِی

O my Lord, the One, I pray to You
Save them from times of grief

دعا کرتا ہوں اے میرے یگانہ
نہ آوے ان پہ رنجوں کا زمانہ

May they adhere to Your threshold O my Guardian, protect them at all times	نہ چھوڑیں وہ ترا یہ آستانہ مرے مولیٰ! انہیں ہر دم بچانا
O my Guide, I supplicate to You Holy is He, Who humiliated my enemies	یہی امید ہے اے میرے ہادی فَسُبْحَانَ الَّذِیْ اَخْزَی الْاَعَادِی
May they never see the times of helplessness Let not grief and affliction touch them	نہ دیکھیں وہ زمانہ بے کسی کا مصیبت کا، الم کا، بے بسی کا
Allow me to see righteousness of all of them Before the time of my return arrives	یہ ہو میں دیکھ لوں تقویٰ سبھی کا جب آوے وقت میری واپسی کا
You gave me their glad tidings before hand Holy is He, Who humiliated my enemies	بشارت تو نے پہلے سے سنا دی فَسُبْحَانَ الَّذِیْ اَخْزَی الْاَعَادِی
O my God, I remember Your Bounties You gave glad tidings and then these children	خدایا تیرے فضلوں کو کروں یاد بشارت تو نے دی اور پھر یہ اولاد
You told me they would not be destroyed They will grow like tall trees in the garden	کہا ہرگز نہیں ہوں گے یہ برباد بڑھیں گے جیسے باغوں میں ہوں شمشاد
You informed me of this again and again Holy is He, Who humiliated my enemies	خبر مجھ کو یہ تو نے بارہا دی فَسُبْحَانَ الَّذِیْ اَخْزَی الْاَعَادِی

(Durr-e-Thamīn Urdu 1996 Rabwah p. 46-57)

جسمانی حرکت یا ورزش کی اہمیّت اور اسے اپنے دن میں کیسے شامل کیا جائے

کیا آپ جانتے ہیں کےآپ کی روز مرا زندگی میں جسمانی حرکت
یا ورزش کی کمی کی وجہ سے قبل از وقت موت
کی وجوہات میں اضافہ ہو جاتا ہے



زیادہ سستی کی وجہ سے

- قلبی بیماری کا خطرہ دوگنا ہو سکتا ہے
- ذیابیطس ہونے کا خطرہ دوگنا ہو سکتا ہے
- موٹاپے کا خطرہ دوگنا ہو سکتا ہے
- آنتوں کی بیماری کے خطرات میں اضافہ ہو سکتا ہے
- ہائی بلڈ پریشر کے خطرات میں اضافہ ہو سکتا ہے
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(ورلڈ ہیلتھ ارگنائزیشن ۲۰۰۲)

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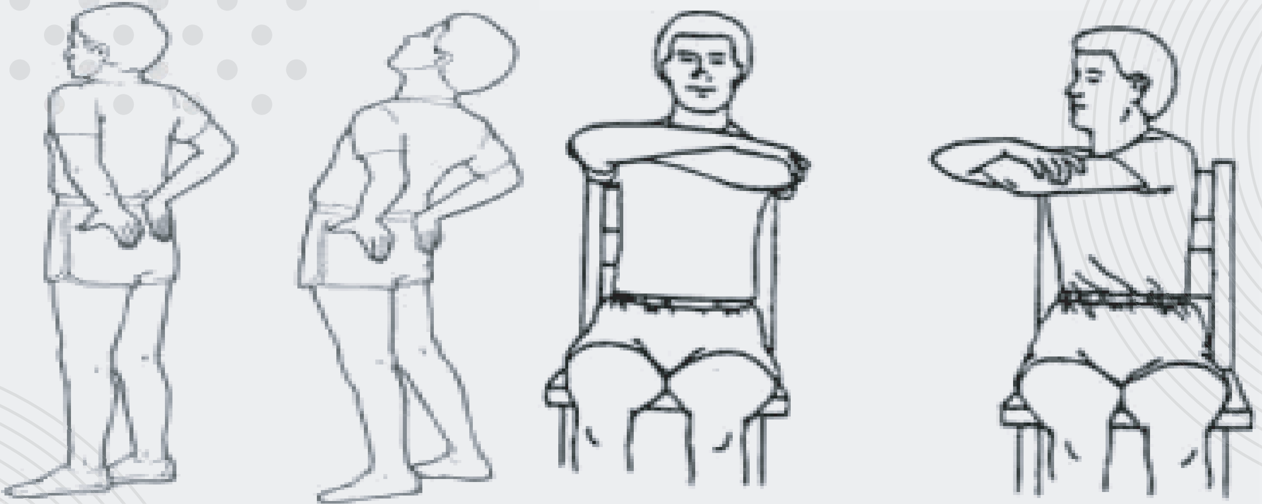
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